THE RADIANCE OF FAITH

A Guide to The Straight Path

By

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About the Author

He is Muwaffiq-ud-Deen Abu Muhammad 'Abdullaah Ibn Ahmad Ibn Muhammad Ibn Qudaamah Ibn Miqdaam Ibn Nasr Ibn 'Abdillaah Al-Maqdisee.

Ibn Qudaamah was born in the year 541 after Hijrah, in a small village known as Jamma'eel. When he was ten, he settled in Damascus and memorized the Qur'aan there. Later in the year 561H, he traveled to Baghdad with his cousin, who would later become the Haafidh 'Abd-ul-Ghanee. It is there that he studied and learned under many of the *shaikhs* present there.

His teachers were many teachers, including Taqee-ud-Deen Abu Muhammad 'Abd-ul-Ghanee Al-Maqdisee (d. 612H) and the Faqeeh of 'Iraaq, Abul-Fath Nasr Ibn Fatyaan, who was known as Ibn Al-Mannee.

His desire and search for knowledge brought him to high levels of piety as well as abstinence from the worldly matters. The scholars spoke very highly of him in this regard and also due to the fact that he benefited the Muslim *ummah* with his treatises and his call to the correct belief of Islaam, after much corruption had taken place in it.

Abu 'Amr Ibn As-Salaah *(rahimahullaah)* said of him: "I have not seen the likes of Shaikh Al-Muwaffiq."

Ibn Taimiyyah *(rahimahullaah)* said: "No one possessing more understanding (of Islaam) entered Shaam after Al-Awzaa'ee, other than Shaikh Muwaffiq."

Al-Haafidh Al-Mundhiree *(rahimahullaah)* said of him: "He was the Faqeeh, the Imaam. He narrated hadeeth in Damascus, declared *fatwas* and taught. He wrote many books, both short and long, on the subject of Fiqh, as well as other subjects."

Adh-Dhahabee *(rahimahultaah)* included a long biography for him in his book *Taareekh-ul-Islaam*. From among his praiseworthy statements concerning the Shaikh is: "He is one of the most knowledgeable amongst the scholars and an author of many books."

As for his written works, then they are abundant and beneficial. He authored great books on various topics of the Religion. These classical works continue to serve and benefit the Muslim *ummah,* even until today. The scholars of past and present still quote from him and use his books as references for their statements. From among his most famous works are:

1. Al-Mughnee
2. Al-Kaafee
3. Al-'Uddah
4. Al-'Umdah
5. Lumu'at-ul-'Itiqaad
6. Mukhtasar Minhaaj-ul-Qaasideen
7. Dhamm-ut-Ta'weel, and
8. At-Tawwaabeen

His students are many, the most famous of whom were: Shihaab-ud-Deen Abu Shaamah Al-Maqdisee (d. 665H) Land the Haafidh Zakee-ud-Deen Abu Muhammad Al-Mundhiree (d. 656H), the author of the book *At-Turgheeb wat-Tarheeb*.

Ibn Qudaamah died in the year 620H, after having led a glorious and magnificent life, in which he acquired knowledge of this Deen, implemented it and dispersed it to the Muslims at large, by way of speech and writing. His knowledge and underst anding of this Religion brought a tremendous effect upon all Muslims, even to this day. May Allaah have mercy on him and elevate him many levels in Paradise, Ameen.

TEXT OF THE BOOK

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INTRODUCTION

[1] All praise is due to Allaah, the One praised by every tongue, the One worshipped at every time. There is not a place that is free of His Knowledge nor does one affair preoccupy Him over another. He is far beyond any equals and rivals, as well as being free of any wife or children. His rule is established for all of His servants. No intellect can derive an example of Him with its pondering nor can any heart attempt to depict Him.

"There is nothing equal to Him (in comparison). And He is the All-Hearer, the All-Seer." [1]

'To Him belong the best of names and the most honorable of attributes.

"The Most Gracious (Allaah) rose over the Throne (in a manner that suits His majesty). To Him belongs all that is in the heavens and all that is on the earth, and all that is between them, and all that is under the soil. And if you speak aloud, then verily, He knows the secret and that which is yet more hidden. Allaah! None has the right to be worshipped except He. To Him belong the best of Names." [2]

[1] Surat-ush-Shoora: 11
[2] SurahTaha:5-8

His knowledge encompasses everything. He subjugates all creatures by His Honor and Rule. And His knowledge and mercy engulf everything.

"He (Allaah) **knows what happens to them (His creatures) in this world, and what will happen to them (in the Hereafter) but they will never compass anything of His knowledge."** [3]

He is described by what He has attributed to Himself in His Magnificent Book and upon the tongue of His honorable Prophet.

APPROVING AND ACCEPTING THE *A YAAT* AND *AHAADEETH* CONCERNING ALLAAH'S ATTRIBUTES

[2] We are obligated to believe in and to welcome with submission and acceptance everything that is mentioned in the Qur'aan or that is correctly attributed to the Prophet (saws) concerning the attributes of Allaah. And we must abandon the opposing of it (which is done) by *radd* (rejection)[4], *ta'weel* (distortive misinterpretation)[5], *tashbeeh* (comparison)[6] and *tamtheel* (representation).[7] As for

[3] Surah Taha: 110

[4] *Radd* - Literally means rejection. In regards to the names and attributes of Allaah, it is when one rejects that Allaah has a certain attribute of which He has affirmed for Himself, such as a face. If one denies that Allaah has a face, then he has committed an act of disbelief,

[5] *Ta'weel* - Can mean both interpretation and explanation. As for its being used to refer to explanation, then this is permissible. As for its being used to refer to interpretation, then it is forbidden. Regarding Allaah's names and attributes, it refers to when one specifically tries to interpret Allaah's names and attributes with that which Allaah did not intend, nor with how the companions understood them. This is done by giving a figurative interpretation to what is literally apparent in the texts. An example of this, is when one claims that Allaah's hand means "power". This is an interpretation *(ta'weel)* which Allaah did no intend, nor was it part of the understanding of the Prophet صلى الله عليه وسلم and his companions, who were the best of mankind.

[6] *Tashbeeh* - When one assigns similarities to Allaah, through comparison, such as when one compares Allaah to his creation.

wha what appears dubious from that, then we are obligated to affirm its wording and to abandon opposing its literal meaning.[8] We return the precise knowledge of it to the One who stated it and we entrust it upon the one who transmitted it, following the example of the ones who are deeply endowed with knowledge, those whom Allaah has praised in His manifest Book with His words:

"And those who are firmly grounded with knowledge say: "We believe in it (the Qur'aan); the whole of it (clear and unclear verses) are from our Lord,'" [9]

And He says, dispraising the one who seeks the *ta'weel* (hidden meaning) of the unclear verses of His revelation.

[7] *Tamtheel* - When someone compares Allaah's attribute by restricting it to a specific example. An example of this is when one says: "Allaah's hand is like my hand." This is forbidden and an act of disbelief.

[B] It is not for a Muslim to reject any part of Islaara due to his lack of understanding that topic. This is especially the case with Allaah's names and attrihutes, since rejecting them amounts to disbelief. The proof that we must accept whatever has reached us by way of revelation, even though we do not understand it, is the following hadeeth reported by Abu Hurairah "The **'Messenger of Allaah صلى الله عليه وسلم once prayed the Fajr prayer and then turned and faced the people and said: 'While a man *was* driving a cow, he rode over it and beat it. The cow said, 'We have not been created for this, but we have been created for ploughing.' On that, the people said astonishingly: 'Glory be to Allaah! A cow speaks!' The Prophet صلى الله عليه وسلم said: 'I believe this and so does Abu Bakr and 'Dinar.' Although, neither of them was present there.**
The Prophet صلى الله عليه وسلم then said: 'Once, while a man was amongst his sheep, a wolf attacked and took one of his sheep. The man chased the wolf until he rescued it from the wolf, whereupon the wolf said: 'You have rescued it from me but who will guard it on the day of the wild beasts when there will be no shepherd to guard them except me?' The people said surprisingly: 'Glorified be Allaah! A wolf speaks?' The Prophet صلى الله عليه وسلم said: 'But, I believe this and so do Abu Bakr and 'Umar, believe in this', although, neither of them was present." [Saheeh A!-Bukhaaree: Book of the Virtues of the Companions {Eng.: 4/677)]

[9] Surah Aali-'Imraan: 7

"**As for those in whose hearts there is a deviation, they follow that which is not entirely clear thereof, seeking *fitnah* (mischief) and seeking for its *ta'weel* (hidden meanings), but no one knows its hidden meanings except Allaah."** [10]

Thus Allah has placed the aspect of seeking after the hidden meanings *(ta'weel}* as a sign of deviation. And He has placed it at the level of seeking after mischief, in His dispraise of it. Then He places a barrier between them and that which they aspire and He cuts off their ambitions from what they seek after, by saying:

"But no one knows it's hidden meanings except Allaah."

[3] Concerning the *hadeeths:* **"Verily, Allaah descends to the lowest heaven"**[12] **and "Verily, Allaah will be seen on the Day of Judgement"**[13] and what is similar to them, Imaam Abu 'Abdillaah Ahmad Ibn Hanbal said: "We believe in it and we attest to the verity of it. There is no (claiming) how, nor is there any (fixed) meaning for it. Nor do we reject any part from it. And we know that whatever the Messenger صلى الله عليه وسلم came with is the truth. We do not disapprove of the Messenger of Allaah (came with) nor do we describe Allaah with more than He has described for Himself, no less no more. Allaah says: **'There is nothing equal** to **Him** (in comparison). **And He is the All-Hearer, the All-Seer.'**[14] We say as He says. We describe Him with what He has described Himself and we do not transgress from that. Nor do we consider Him to be describable by those who attempt to describe Him. We believe in

[10] Surah Aali-'Imraan: 7

[11] Surah Aali-'Imraan: 7

[12] ***Saheeh*** - Reported by Al-Bukhaaree in his Saheeh: Book of Tahajjud (no. 1145); Muslim in his Saheeh: Book of the Traveler's Prayer (no. 758) from the hadeeth of AbuHurairah

[13] Reports containing a similar meaning to this hadeeth, but with different wording have been reported by Al-Bukhaaree and Muslim. The wording found in these two is: **"Verily you will see your Lord just as you see this moon. There is no difficulty in your seeing it."** [14] Surat-ush-Shoora: 11

the Qur'aan, all of it, its clear verses as well as its unclear verses. We do not reject any of His attributes due to a discomfort (that we may perceive towards it). We do not transgress the Qur'aan and the hadeeth. And we have no knowledge of how to understand that except through the affirmations of the Messenger (saws) and the confirmation of the Qur'aan." [15]

|4| Imaam Abu 'Abdillaah Muhammad Ibn Idrees Ash-Shaafi'ee, may Allaah be pleased with him, said: "I believe in Allaah and in what has been reported concerning Allaah, upon what was intended by Allaah. And I believe in the Messenger of Allaah and in what has been reported concerning the Messenger of Allaah, upon what was intended by the Messenger of Allaah صلى الله عليه وسلم " [16]

[5] This is the way that the scholars of the past and present have followed. They all agree upon acknowledging, accepting, and confirming what has been mentioned in the Book of Allaah and the Sunnah of His Messenger صلى الله عليه وسلم concerning the attributes, without turning towards the use *of ta'weel.*

[15] Refer to *As-Sawaa'iq-ul-Munazzilah* of Ibn Qayyim (1/265) and the abridged version of *As-Sawaa'iq-ul-Mursilah* of Ibn Al-Moosalaa (2/251) and *Manaaqib-ul-Imaam Ahmad* of Ibn Al-Jawzee (pg. 156), as well as the biography of Imaam Ahmad as is found in *Taareekh-ul-Islaam* of Adh-Dhahabee (pg. 27).
[t6] See *Ar-Risaa/at-ul-Madaneeyah* of Ibn Taimiyyah (pg. 121) along with *Al-* f| *Falaawaa Al-Hamaweeyah*. Imaam Ash-Shaafi'ee ife also said concerning the names and attributes of Allaah: "To Allaah belongs names and attributes. It is not permissible for anyone to reject them after the proof (of them) has been established to him. If he opposes after the confirmation of its proof is established, then he is a disbeliever. And as for before the confirmation of its proof is established, then he is excused, due to ignorance. This is because knowledge of that cannot be attained through intellect, or through observation, or through pondering. He (Allaah) confirms these attributes and negates *tashbeeh* (comparison) from them, as He has negated it from Himself: **'There is nothing equal to Him {in comparison). And He is the All-Hearer, the All-Seer.'"** [See the abridged version of *Al-'Uloo* by Al-Albaanee (no, 177) and *Ijtimaa'-ul-Juyoosh-il-Islaamiyyah* by Ibn Qayyim (59)]

INCITEMENT TOWARDS THE SUNNAH AND A WARNING AGAINST INNOVATIONS

[6] We have been commanded to follow their way (the Prophet %& and his Sahaabah) and to be guided by their example.[17] We have been warned of the newly invented matters and we have been informed that they are from among the things that lead astray. The Prophet صلى الله عليه وسلم said: **"Stick to my Sunnah and the Sunnah of the rightly-guided *Khaleefahs* (who will come) after me. Bite onto it (the Sunnah) with your molar teeth and beware of newly invented matters. For indeed, every newly invented matter is an innovation and every innovation is a misguidance."** 1B

[7] 'Abdullaah Ibn Mas'ood said: "Follow and do not innovate! It will be sufficient for you." [19]

[17] From among the strongest evidences indicating the obligation of following the way and understanding of the Sahaabah is Allaah statement: **"And whosoever contradicts and opposes the Messenger, after the right path has been clearly explained to him, and he follows a way other than that of the believers' way (i.e. the Sahaabah), We shall keep him in the path he has chosen and burn him in Hell—what an evil destination!"** [Surat-un-Nisaa: 115]

™ ***Saheeh*** - Reported by Ahmad in his *Musnad* (4/126-127), AbuDawood in his *Sunan:* Book of Sunnah (no. 4607), At-Tirmidhee in his *Sunan:* Book of Knowledge (no. 2676), Ibn Maajah hi the introduction to his *Sunan* (no. 42 & 43), *Sunan Ad-Daarimee* (1/44) Ibn Hibbaan (no. 102 of *Al-Mawaarid),* Al-Haakim (1/97), Ibn Abee 'Aasim in *As-Sunnah* (pg. 17, no. 20,29 & 30), Al-Baihaqee in *Dalaa'H-un-Nubuwah* (6/541), Ibn 'Abd-il-Barr in *Jaami' Bayaan-il-'Ilm wa Fadiihi* (1/222) all from the hadeeth of 'Irbaad Ibn Saariyah. Many scholars including At-Tirmidhee, Ibn Taimiyyah and Al-Haakim authenticated this hadeeth. Shaikh Al-Albaanee graded it *saheeh* in *Saheeh Al-Jaami'-us-Sagheer* (2/346) as well as his *takhreej* (checking) of *As-Sunnah* by Ibn Abee 'Aasim (no. 17/20).

[19] ***Saheeh*** - This narration has authentically been reported on Ibn Mas'ood -^ by three different Taabi'een: a) 'Abd-ur-Rahmaan As-Salamee which was transmitted by Ad-Daarimee (no. 211), At-Tabaraanee in *Al-Kabeer* (no. 8870), Al-Baihaqee (no. 204), and Ibn Wadaah *inAl-Bid'a wan-Nahee 'anhaa* (pg. 10). b) Ibraaheem An-Nakha'ee which was transmitted by Abu Khaithama in *Al-'Ilm*

[8] 'Umar Ibn 'Abd-il-'Azeez said something with the meaning^ "Stop where the people have stopped! For, indeed, they stopped upon receiving knowledge. The clear evidences would suffice them and they were the strongest at manifesting it. If there were any merit in something, they would be most deserving of (having done) it. So if you say: it was introduced after them, then no one introduces into it except for he who opposed their guidance and desired other than their example. They have described from it what was enough and they have spoken concerning it what sufficed. What is above them is excessiveness. And what is below them is inadequacy. Some people have fallen short of them and so they have drawn away. And others have transgressed them and so they became extreme. But indeed, they were between these two, upon a straight guidance."[20]

[9] Abu 'Amr Al-Awzaa'ee ife said: "Stick to the examples of those who came before you (Salaf), even if the people reject you. And beware of the opinions of men, even if they beautify it for you with their speech."[21]

[10] Muhammad Ibn 'Abd-ir-Rahmaan Al-Adramee said to a man who was speaking of an innovation and calling the people

(no. 54). Al-Albaanee has authenticated this chain. C) Qalaadah which was transmitted by Ibn Wadaah in *Al-Bid'a wan-Nahee 'anhaa (pg.* 11).

[20] This report has been mentioned by Ibn Qudaamah in his book *Al-Burhaan§ Fee Bayaan-il-Qur'aan* (pg. 88, 89) as being a statement of Abd-ul-'Azeez Iba| Abee Al-Majishoon, and then said: "He related its meaning back to 'Umar Ibn 'Abd-il-'Azeez." Al-Haafidh Ibn Al-Jawzee mentioned it in *Manuaqib 'Umar Ibn 'Abd-il-'Azeez* (pg. 83-84). Al-Haafidh Ibn Rajah mentioned a part of it in his essay *Fadlu 'I!m-is~Salaf(pg.* 36).

[21] ***Saheeh*** - This is an authentic narration transmitted by Al-Khateeb Al-Baghdaadee in his *Sharaf Ashaab-il-Hadeeth* (pg. 7); Al-Aajuree in *Ash-Sharee'ah* (pg. 58) and Ibn 'Abd-il-Barr in *Jaami'-ul-'Ilm wa Fadlihi* (2/114). This narration has also been confirmed by Imaam Adh-Dhahabee in his *Siyar A'alaam-un-Nubalaa* (7/120) as well as in his book *Al-'Uloo*. See Al-Albaanee's abridgement of this book (pg. 138), in which he grades *it saheeh*.

towards it: "Did the Messenger of Allaah صلى الله عليه وسلم, Abu Bakr, Tlmar, 'Uthmaan and 'Alee have knowledge of it or did they not have knowledge of it?" He said: "They did not have knowledge of it." He said: "So something which they had no knowledge of, you know!?!" The man said: "Then I say that they did know it!" He said: "Was it sufficient for them that they not speak about it nor call the people towards it, or was it not sufficient for them?" The man said: "Of course it was sufficient for them." He said: "So something which was sufficient for the Messenger of Allaah صلى الله عليه وسلم and his *Khaleefahs* is not sufficient for you!?!" So the man refrained (from his call) and the Khaleefah, who was present there, said: "May Allaah not suffice the one who is not satisfied by what they found sufficient." [22]

[11] Similarly, whosoever does not feel content with what was sufficient for the Messenger of Allaah صلى الله عليه وسلم, his companions, those who followed them in righteousness, the scholars after them and the ones who are deeply endowed with knowledge be it in reciting of the verses concerning the attributes and reading the reports about them and the statements of approval regarding them that have come from those mentioned above, then may Allaah not make him feel sufficed.

MENTIONING SOME *A YAAT* CONCERNING THE ATTRIBUTES OF ALLAAH

[22] This story has been reported by Al-Khateeb in *Taareekh-ul-Baghdaad* (10/75). Ibn Al-Jawzee has reported it through the same path in *Manaaqib-ul-Imaam Ahmad* (pg. 431, 436), as well as Ibn Qudaamah in *At-Tawwaabeen* (pg. 194). Adh-Dhahabee reported it in *Siyar A 'alaatn-un-Nubalaa* (11/313) and Al-Aajuree hi *Ash-Sharee'ah* (pg. 91, 95). Ibn Katheer •& mentioned it in *Al-Bidaayah wan-Nihaayah* (10/335). This story has been reported through two paths. The first of the two is long and the other is abridged. After mentioning the shortened version, Al-Haafidh Adh-Dhahabee said: "This is a beautiful story. Even if there is in its chain he who we do not know of, it has supporting evidences." Then he mentioned the longer version of it.

[12] Among what has been revealed in the verses concerning the attributes, is Allaah's statement:

"And the Face of your Lord, full of Majesty and Honor, will remain forever." [23]

"Nay, both His Hands are widely outstretched." [24]

His statement in which He informs us that 'Eesaa Ibn Maryam said: **"You know what is in my inner-self, though I do not know what is in Yours."** [25]

His statement: **"And your Lord comes..."** [26]

His saying:
"Do they then wait for anything other than that Allaah should come to them." [27]

His statement:
"Allaah is pleased with them and they with Him." [28]

His statement:
"Allaah will bring a people whom He will love and they will love Him." [29]

His statement concerning the disbelievers: **"And the Anger of Allaah is upon them."** [30]

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[25] Surat- ur-Rahmaan: 27
[24] Surat- ul-Maa'idah: 64
[25] Surat- ul-Maa'idah: 116
[26] Surat- ul-Fajr: 22
[27] Surat- Baqarah: 210
[28] Surat-- Maa'idah: 119
[29] Surat- Maa'idah: 54
[30] Surat- Fath: 6

"They followed that which discontented Allaah..." [31]

And His saying:
"But Allaah disliked their being sent forth" [32]

MENTIONING SOME *AHAADEETH* CONCERNING ALLAAH'S ATTRIBUTES

[13] From the Sunnah is the statement of the Prophet صلى الله عليه وسلم
"Our Lord, may He be Blessed and Exalted, descends to the lowest heaven every night." [33]

His صلى الله عليه وسلم statement:
"Your Lord is amazed by the youth who does not possess childish manners."

And his صلى الله عليه وسلم saying:
"Allaah laughs at two men. One of whom kills the other, then they both enter Paradise." [35]

[14] We believe in this and what is similar to it,[36] from that which has an authentic chain and reliable reporters. We do not reject it nor do we negate it. Nor do we change its meaning with

[31] Surah Muhammad; 28
[32] Surat-ut-Tawbah: 46
[33] See footnote no. 12 for the checking of this hadeeth.
[34] *Da'eef* - This is a weak hadeeth reported by Ahmad (4/151). Al-Albaanee declared it weak hi his *Ad-Da'eefah* (no. 2426)
[35] *Saheeh* - Al-Bukhaaree reported it in his Saheeh: Book of Jihaad (no. 2826) and Muslim in his Saheeh (no. 1890)
[36] All of the Attributes mentioned in these last two sections are real, such as Allaah's face, hands, self, coming, contentment, love, anger, discontentment, disliking, descending, amazement, laughter, rising and highness. It is upon every Muslim to affirm these for Allaah in a manner that befits Him, without distorting them from their literal meanings, rejecting them, comparing them to creation, likening them to an example or describing them. There are more attributes that belong to Allaah, however they have not been mentioned here.

something that contradicts what is literally apparent from it. We do not compare it to the attributes of the creation nor by (using) the naming schemes of the innovators,[37] We know that Allaah has no equal or comparison.

"There is nothing equal to Him (in comparison). And He is the All-Hearer, the All-Seer" [38]

And everything that is perceived by the intellect or pondered as an idea, then Allaah is the opposite of it.

[15] From that is His saying: **"The Most Gracious (Allaah) rose over the Throne."** [39]

And His statement:
"Do you feel secure that He, who is over the heaven

And the statement of the Prophet #: **"Our Lord, Allaah who is above the heavens! Holy be your Name."** [41]

[37] Such as when they designate names of meaning to Allaah's attributes, thus rejecting their literal meaning. An example of this is when they say Allaah's hand refers to "His power". This is an understanding foreign to that of the Prophet's *n* and his Sahaabah's understanding.

[38] Surat-ush-Shoora: 11

[39] Surah Taha: 5-8

[40] Surat-ui-Mulk; 16

[41] ***Da'eef -*** This is a weak hadeeth with two chains of narration. The first is from the path of Ziyaad Ibn Muhammad and reported by Ahu Dawood (no. 3892), An-Nasaa'ee in *'Amal-ul-Yaumi wal-Lailah* (no. 1037), Al-Haakim (1/344), Al-Baihaqee in *Al-Asmaa wus-Sifaat* (no. 423) and others. Its chain is very weak. Ziyaad Ibn Muhammad Al-Ansaaree is rejected as it is in *At-Taqreeb,* Al-Haafidh Adh-Dhahabee ~κ mentioned in *Al-Meezaan* (2/98) that he (Ziyaad) only reported this single hadeeth. The second chain is reported by Ahmad (6/20, 21) from the path of Abu Bakr Ibn Abee Maryam who reported from some Shaikhs. Its chain is weak because in it is ambiguity and weakness. As for the ambiguity, then it is due to the report on "some Shaikhs". As for the weakness, then Abu Bakr Ibn Maryam is weak and he used to mixed hadeeth.

And his صلى الله عليه وسلم saying to the slave girl:
"Where is Allaah?" She said: "Above the heavens." He said: "Free her, for indeed., she is a believer," [42]

Maalik Ibn Anas, Muslim and other scholars have reported this hadeeth.

[16] The Prophet صلى الله عليه وسلم said to Husain (Ibn 'Imraan 4&): "How many gods do you worship?" He صلى الله عليه وسلم said: "Seven. Six in the earth and one above the heavens." He ^ said "Who is it that you hope in and fear (most)?" He said: "The One that is above the heavens." He صلى الله عليه وسلم said: "Then abandon the six and worship the One who is above the heavens, and I will teach you two supplications." So he accepted *Islaam* and the Prophet ^. taught him to say. "O Allaah, Grant me guidance and save me from the evil of my self." [43]

[17] What was reported in the previously revealed books, concerning the signs of the Prophet gig and his companions, is that: "They prostrate on the earth while they allege that their god is above the heavens." [44]

[13] *Saheeh* - Saheeh Muslim: Book of Funerals (no. 537} from the hadeeth of Mu'awiyah Ibn Al-Hakam As-Salmee.
[41] *Da'eef - Tbis* is a weak narration, Ibn Qudaamah has mentioned it *wAl- 'Uloo* (no. 19). Adh-Dhahabee mentioned it with the same chain in his *Al-'Uloo Lil-'Alee-il-Ghafaar* (no. *23-24)* from the path of Rijaa Ibn Muhammad Al-Basree, and then said: "'Imraan - meaning Ibn Khaalid (a narrator of the chain) is weak." Ad-Daaraqutnee said about this hadeelh which contains Ibn Khaalid Ibn Taleeq: "It is not strong." This is also what is stated in *Lisaan-ul-Meezaan* of Ibn Hajr:(2/379).
[44] This has been reported hi a narration transmitted by Ibn Qudaamah in *Al-'Uloo* (no. 21) with a chain traced back to 'Adee Ibn 'Ameerah Ibn Farwah Al-MalDadee and the story is in *Al-Isaabah* (2/470) in the biography of 'Adee Ibn 'Ameerah. Adh-Dhahabee has mentioned it in his *Al-'Uloo* (no. 25) and said: "This is a strange (ghareeb) hadeelh,"

[18] Abu Dawood reported in his *Sunan* that the Prophet صلى الله عليه وسلم said: **"Indeed what is between one level of heaved and (another level of) heaven is a distance of such and such..."** He continued informing until he صلى الله عليه وسلم mentioned: **"And above that is the Throne. And Allaah, may He be glorified, is above that."** [45]

[19| This and what is similar to it is from what the Salaf[46], may Allaah have mercy upon them, have agreed upon concerning its reports and their acceptance of them. And we do not incline towards rejecting it, nor towards distorting its meaning *(ta'weel)*, nor towards making comparisons of it, nor towards likening it.

[20] Imaam Anas Ibn Maalik was asked and it was said to him: "O Abu 'Abdillaah! (Allaah says:) **'The Most Gracious** (Allaah) **rose over the Throne.**[1] How does He rise?" So he "(rahimahullaah) said: "The rising *(Al-Istiwaa)* is known. How (it is done) is incomprehensible. Believing in it is an obligation. And asking concerning it is an innovation." Then he called for the man and he was thrown out.[47]

[45] *Da'eef*- A weak hadeeth reported by Ahmad (1/206, 207), Abu Dawood (no. 4723), At-Tirmidhee (no. 3320), Ibn Maajah (no. 193) and others.

[46] The word Salaf comes from the root verb *salafa*, which means "to come before" or "to precede". The scholars of past and present have used this word to refer to the first three generations of Islaarn: 1) The Prophet and his Sahaabah (Companions), 2) The Taabi'een (Successors) and 3) the Atbaa' -ut-Taabi'een (Followers of the Successors). The term Salaf al so includes all those who follow the example of these three generations, in righteousness. The word Salaf is usually translated as "Predecessors".

[47] *Saheeh* - An authentic report transmitted by Ibn Qudaamah in *A!-'Uloo* (no. 104); Adh-Dhahabee in *Al-'Uloo* (pg. 141); Abu Nu'aim in *Al-Hilyah* (6/325); Al-Laalikaa'ee in *Sharh Usool 'Itiqaad Ahl-is-Sunnah* (no. 664); Abu 'Uthmaan As-Saaboonee in *'Aqeedat-us-Salaf(no.* 24-26); Al-Baihaqee in *Al-Asmaa was-Sifaat* (pg. 408) with chains that supports one another. Adh-Dhahabee d» has authenticated it in his *Al-'Uloo.* Likewise, Al-Albaanee has strengthened it in his abridgement of *Al-'Uloo.* Al-Haafidh Ibn Hajr •& said in *Fath-ul-Baaree* (13/406-407): "Al-Baihaqee has transmitted it with a good chain, in the authority of 'Abdullaah Ibn Wahb..." Shaikh-ul-Islaam Ibn Taimiyyah ds mentioned it in his *Majmoo'-ul-Fataawaa* (5/365)

THE SPEECH OF ALLAAH

[21] From the attributes of Allaah is that He speaks with a speech that is pre-existent.[48] He causes whomsoever He wills to hear it, Moosaa heard it from Him without there being any intermediary. Jibreel heard it, as well as whomsoever He permits, from His angels and messengers.

[22] He, may He be Glorified, will speak to the believers in the Hereafter and they will speak to Him.[49] And He will grant them permission and they will visit Him.[50]

Allaah says:
"And to Moosaa, Allaah spoke directly." [51]

And Allaah says:
"He (Allaah) said: 'O Moosaa, I have chosen you above men by My Messages, and by My speaking (to you).'" [52]

And He says:

[48] What is meant by this is that Allaah' ability to speak has never stopped nor will it ever stop.

[49] Al-Bukhaaree reported in his Saheeh (no. 6530} as well as Muslim (no. 222) on Abu Sa'eed Al-Khudree •*>. that the Prophet St said: **"Allaah will say to the inhabitants of Paradise: 'O inhabitants of Paradise!' And they will say: 'We are here to serve You and assist You, O our Lord!"**[1]

[50] This last sentence is based on the following hadeeth reported on the Prophet 38: **"Verily, when the inhabitants of Paradise have entered Paradise, they will settle (in their places) according to the virtue of their deeds. Then they will be granted permission, on the similitude of Friday from the worldly days, and they will visit their Lord."** This is a portion from a longer hadeeth reported by At-Tirmidhee (no. 2552} and Ibn Maajah (no. 4336). It is *da'eef* due to a weakness hi 'Abdul-Hameed Ibn Habeeb. Al-Albaanee has graded it weak.

[51] Surat-un-Nisaa: 164

[52] Surat-ul-A'araaf: 144

"Those messengers! We preferred some of them to others; to some of them Aliaah spoke (directly)" [53]

And He says:
"It is not given to any human being that Aliaah should speak to him unless (it be) by Revelation, or from behind a veil." [54]

And He says:
"And when he came to it (the fire), he was called by name: 'O Moosaa! Verily, I am your Lord!'" [55]

And Aliaah says:
"Verily, I am Aliaah! None has the right to be worshipped but I, so worship Me, and establish the prayer for My Remembrance." [56]

It is not permissible for anyone to say this (last ayah) except Aliaah. [57]

[23] 'Abdullaah Ibn Mas'ood -^ said: "When Allah speaks through revelation, the inhabitants of the heavens hear His voice." He reported this on the Prophet صلى الله عليه وسلم.[58]

[53] Surat-ul-Baqarah; 253
[54] Surat-ush-Shoora: 51
[55] Surah Taha: 11-12
[56] SurahTaha:14
[57] The Shaikh tfe is using these *Ayaat* in order to prove that the Qur'aan is the Speech of Aliaah. These words cannot come from anyone else, except Aliaah.
[58] **Saheeh** - This hadeeth is reported on Ibn Mas'ood .&. in both *marfoo'* and *mawqoofform*. As for the *mawqoofform,* then 'Abdullaah Ibn Ahmad reported in *As-Sunnah* (no. 536), with a good chain of narration, that 'Abdullaah Ibn Mas'ood said: "When Aliaah, the Mighty and Majestic, speaks through .revelation, the inhabitants of the heavens hear His Voice." As for the *marfoo'* form (attributed to the Prophet صلى الله عليه وسلم, then it is reported by Abu Dawood (no. 4738), Ibn Khuzaimah *mAt-Tawkeed* (no. 95-96) and Al-Bailiaqce *inAl-Asmaa waa-Sifaat* (no. 200) with the wording: **"When Aliaah speaks through revelation, the inhabitants of the heavens hear a clanking sound, like the**

[24] 'Abdullaah Ibn Anees & reported that the Prophet صلى الله عليه وسلم: **"Allaah** will **gather the creatures on the Day of Judgement, naked, barefoot, uncircumcised and black. He will then call them in a voice** that **those who are far as well as those who are** near **will be able to hear: 'I am Al-Maalik** (the **King). I am Ad-Dayyaan** (the Recompenser).'" [59]

[25] In some narrations, it occurs: that one night Moosaa saw the Fire and it overthrew him so he became frightened from it. Thus his Lord called unto him: "O Moosaa!" So he responded quickly, being familiar with the voice: "Here I am to serve you! Here I am! I hear Your voice but I do not see Your place. Where are You?" He said: "I am above you and in front of you and on your right and on your left. And know that this attribute does not befit anyone except Allaah." He (Moosaa) said: "You are just as You say, my God. Do I hear Your speech or the speech of one of Your messengers (angels)?" He said: "No, rather My speech, O Moosaa." [60]

THE QUR'AAN IS THE SPEECH OF ALLAAH

126] From the speech of Allaah, is the Glorious Qur'aan. It is the clear Book of Allaah and His firm rope. It is His straight path and the revelation of the Lord of the universe. The most honorable spirit (Jibreel) descended with it to the heart of the best of

dragging of steel chains " Al-Albaanee authenticated it hi his *As-Saheehah* (no. 1293).

[59] ***Saheeh*** - Al-Bukhaaree recorded this hadeeth in two places in his *Saheeh*. He also mentioned it in his *Al-Adab-ul-Mufrad* (no. 970). It was also reported by Ahmad in his *Musnad* (3/495), Al-Baihaqee in *Al-Aamaa was-Sifaat* (pg. 78-79), Ibn Abee 'Aasim in *As-Simnah* and others. Al-Albaanee authenticated it in his checking *of As-Sunnah* (no. 514).

[60] This story is not established nor can it be used as a concluding proof

Messengers, in a clear **Arabic** language. It was revealed and not created.[61] From Him it began and **to Him** it will return.[62]

[27] It consists of decisive chapters, clear verses, letters and words. Whosoever **recites** it and does so properly (with *'Iraab),* he will have **ten good** deeds for every letter he recites, the first and last **of them." It** (also) consists of sections and parts. **It** is that which is recited **by the** tongues, safeguarded by the breasts, listened to by **the ears, and** recorded in scriptures. In it are verses that are clear and unclear, abrogated and abrogating, specific and general, as well as obligating and prohibiting.

"Falsehood can not approach it from before it or behind it; (it is) sent down by the All-Wise, Worthy of all praise (Allaah)." [64]

"Say: If mankind and jinn were to gather together to produce the likes of this Qur'aan, they could not produce the like thereof, even if they helped one another." [65]

[61] The Qur'aan is the Speech of Allaah and His Speech is one of His attributes. Therefore it cannot be created as this would be the same as saying that Allaah's attributes are created and therefore, He is created! Imaam Ahmad as was asked concerning one who says that the Qur'aan is created. He replied: "He is a disbeliever," *[Shark Usool 'hiqaad Ahl-is-Sunnah* (no. 449)]
[62] The Qur'aan began from Allaah since it is His speech and thus it can not commence except from whence it came from. As for its returning to Him, then it has been reported in some narrations that it will be risen and returned to Allaah in the Last days. Hudaifah, that the Prophet صلى الله عليه وسلم said: **"...And the Book of Allaah will be ascended in one night and not one *ayah* from it will remain..."** [Reported by Ibn Maajah (no. 4049) and Al-Haakim (4/473). Al-Albaanee authenticated it in his *As-Saheehah* {no. 87)]
[63] Ibn Mas'ood narrated that the Prophet صلى الله عليه وسلم said: **"Whosoever recites one letter from the Book of Allaah, then he will have one good deed, due to it. And a deed is equal to ten times its worth. I am not saying that Alif-Laam- Meem is a letter, but rather Alif is one letter, Laam is one letter, and Meem is one letter."** [Reported by At-Tirmidhee (no. 290) in *marfoo'* form and it is authentic]
[64] Surah Fussilat: 42
[65] Surah Israa: 88

[28] It is the Arabic Book, of which the disbelievers said concerning it:

"We **will never believe in this Qur'aan."** [66]

•And some of them said:
"This is **nothing but the word of a human being[1]."** [67]

So Allaah said:
***I* will cast him into the Hellfire.** [68]

Some of them said that it was poetry, so Allaah said: **:"And We** have **not taught him (Muhammad) poetry nor is it Suitable for him. This** is **only a reminder and a plain Qur'aan."** [69]

Thus, when Allaah denies that it is poetry and He confirms that it is a Qur'aan, there should not remain any doubt for the one possessing intellect, that the Qur'aan is that Arabic Book which is composed of words, letters and verses. This is because if it were not so, then they (disbelievers) would not have claimed that it was poetry.

[29] Allaah, the Mighty and Majestic says:
"And if you (disbelievers) are in doubt concerning what We have sent down (i.e. Qur'aan) to **Our** slave **(Muhammad), then produce a chapter of the like thereof and call your witnesses besides Allaah."** [70]

[66] Surah Saba: 31
[67] Surat-ul-Mudaththir: 25
[68] Surat-ul-Mudathtbir: 26. -
[69] Surah YaaSeen: 69
[70] Surat-ul-Baqarah: 23

It is not likely for Him to challenge them with producing something that is neither known nor able to be understood.

[30] Allaah says:

"And when Our clear verses are recited unto them, those who hope not for their Meeting with Us, say: "Bring us a Qur'aan other than this, or change it." Say (O Muhammad) "It is not for me to change it on my own accord; I only follow that which is revealed unto me." [71]

This confirms that the Qur'aan is (made of) verses, which are recited upon them.

[31] Allaah says:

"Nay, but they, the clear *Ayaat* [i.e. the description and the qualities of the Prophet Muhammad written in the Torah and the Injeel] are preserved in the breasts of those who have been given knowledge (among the people of the Scriptures). [72]

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And He says, after having sworn upon that:

"That (this) is indeed an honorable recitation (the Noble Qur'aan). In a Book well guarded *(Al-Lauh-ul-Mahfoodh)*. Which (that Book with Allaah) none can touch but the purified (i.e. the angels)." [73]

[32] And Allaah says:

"Kaaf-Ha-Ya-'Ain-Saad." [74]

"Ha-Meem. 'Ain-Seen-Qaaf [75]

[71] Surah Yoomis: S5
[72] Surat-ul-'Ankaboot: 49
[73] Surat-ul-Waaqi'ah: 77-79
[74] Surah Mary am: 1
[75] Surat-ush-Shoora: 1

He commences twenty-nine chapters with divided Idler*.

[33| The Prophet صلى الله عليه وسلم said: **"Whosoever recites the Qur'aan mid recites it properly, there will be ten good deeds for him for every letter from it. And whosoever recites the Qur'aan and recites it improperly, there will be one good deed for him for every letter."** [76]

[34[And he صلى الله عليه وسلم said: **"Read the Qur'aan before there comes to you, a people who will throw forth its words as fast as an arrow (shoots out). And it will not pass their throats. They will hasten its reward and they will not postpone it."** [77]

[35| 'Umar said: "To make *'Iraab* of the Qur'aan (recite it properly with all its rules) is more beloved to us than to memorize some of its letters." [78]

[36] 'Alee said: "Whosoever disbelieves in one letter from it, then he has disbelieved in all of it." [79]

J37] The Muslims have unanimously agreed upon the number of *surahs,* verses, words and letters of the Qur'aan.

[76] ***Da'eef-*** This hadeeth is reported by At-Tabaraanee as is stated in *Mujama'-Vz-Zawaa'id* (7/163). In its chain is Ibn Sa'eed Ibn Wardaan Al-Wardaanee and
he is rejected. Ishaaq Ibn Raahawaih declared him a liar. The hadeeth is very weak.

[77] ***Saheeh*** - Reported by Ahmad (5/338), Abu Dawood (no. 831), Ibn Hibbaan (no. 1876). There is a weakness in its chain, however it has supporting evidence found in Ahmad (3/397) and Abu Dawood (830). Al-Albaanee has declared it authentic in *As-Saheehah* (no. 259)

[78] ***Da'eef-*** Reported by Ibn Al-Anbaaree in *Al-Waqafwal-Ibtidaa* (1/20). Its chain is very weak.

[79] This statement is authentically reported on Ibraaheem An-Nakha'ee tte in a story found in the *Musannafof* Ibn Abee Shaibah (10/513), the *Tafseer* of Ibn Jareer At-Tabaree (no. 56).

[38] There is no disagreement amongst the Muslims concerning the disbelief of the one who denies a surah, verse, word, or letter from the Qur'aan, which has been agreed upon.

THE BELIEVERS' SEEING THEIR LORD
ON THE DAY OF JUDGEMENT

[39| The believers will see their Lord in the Hereafter with their own eyes and they will visit Him.[80] They will speak to Him and He will speak to them. Allaah says:

"Looking at their Lord (Allaah). And some faces, that day will be dark and gloomy." [81]

"Nay! Surely, they (evildoers) will be veiled from seeing their Lord that day." [82]

[40] If He will be hidden from these people (disbelievers), then they will be in a condition of discontent. This indicates that the believers will see Him, while being in (the opposite) a state of pleasure. If this is not so, there would be no distinction between the two.

[41] The Prophet صلى الله عليه وسلم said: **"Indeed, you will see your Lord, just as you see this moon. There is no difficulty in your seeing it."** This is an authentic hadeeth that has been agreed **upon.**[83]

[80] Seeing Allaah in the Hereafter is affirmed for the believers in the texts of the Qur'aan and Sunnah, as well as the agreement of the scholars. The last statement of the Shaikh concerning visiting Allaah is based on a weak hadeeth as has been stated previously.
[81] Surat-ul-Qiyaamah: 22-23
[82] Surat-ul-Mutaffifeen: 15
[83] ***Saheeh*** - Reported by Al-Bukhaaree in his Saheeh (no. 573) hi the Book of the Times of Prayer and Muslim (no. 211) in the Book of Masaajid and Places of Prayer.

[42] This statement is a comparison between one manner of seeing with another manner of seeing. It is not a comparison **between** what is being seen and something else that is being seen, **for** indeed, Allaah has neither comparisons nor equals.

ALLAAH'S DIVINE EXECUTION *(AL-QADAA')* AND PREORDAINMENT *(AL-QADAR)*

[43] From the attributes of Allaah, is that He does whatsoever He wants. Nothing comes to pass, except by His desire *(Iraadah)* and nothing escapes His Will *(Mashee'ah)*. There is nothing in this world that escapes from His preordainment *(Taqdeer)* and nothing emanates except that it is through His disposal *(Tadbeer)*. There is no one that can go around the preordainment *(Qadr)* that has been recorded for him. Nor can one surpass what has been recorded for him in the Written Tablet *(Al-Lauh-ul-Mahfoodh)*. He wills all that the creation does. And if He had protected them from sin, how would they disobey Him? And if He willed that they all obey Him, they would have surely obeyed Him. He created the creation and their actions. He preordained their provision and the lengths of their lives. And He guides whomsoever He wills through His wisdom. Allaah says:

"He cannot be questioned as to what He does, while they will be questioned." [84]

Allaah says:
"Verily, We have created all things with *Qadr* (Divine preordainment)." [85]

And He says:
"He has created everything, and has measured it exactly according to its due measurements." [86]

[84] Surat-ul-Anbiyaa: 23
[85] Surat-ul-Qamar: 49
[86] Surat-ul-Furqaan: 2

And He says:

"No calamity befalls on the earth or in yourselves, except that it is in a Book *(Al-Lauh-ul-Mahfoodh)* before We bring it into existence." [87]

And He says:

"And whomsoever Allaah wills to guide, he opens his breast to Islaam; and whomsoever He wills to send astray, He makes his breast closed and constricted." [88]

[44] Ibn 'Umar reported that Jibreel asked the Prophet صلى الله عليه وسلم what Eemaan was, so he صلى الله عليه وسلم responded: "To believe in Allaah, His angels, His books, the Last Day and *Al-Qadr,* the good of it and the bad of it." Then Jibreel told him: "You have spoken truthfully." [89]

[451 And the Prophet صلى الله عليه وسلم said: "1 believe in *Al-Qadr*, the good of it and the bad of it, the sweet of it and the bitter of it." [90]

(46] One of the supplications that the Prophet صلى الله عليه وسلم taught Al-Hasan Ibn 'Alee and which he, himself, used to supplicate with during the *Qunoot* of *Witr,* was: "And save me from the evil You have ordained." [91]

[87] Surat-ul-Hadeed: 22

[88] Surat-ul-Ana'aam: 125

[89] *Saheeh* - Reported by Muslim in his Saheeh (no. 1) in the Book of Faith.

[90] *Da'eef*- Reported by Al-Haakim *ia Ma'arifatu 'Ulootn-il-Hadeeth* (no. 31), It is weak due to one of the narralors of the chain, Yazeed Ar-Raqaash.ee. He is rfa'ee/as is stated in *At-Tuqreeb* (7683). An-Nasaa'ee rfs said he was *matrook* (to be abandoned) and Ahmad said his hadeeth are to be rejected. See *Al-Meezaan* (4/418).

[91] *Saheeh* - Reported by Ahmad (no. 1723), Abu Dawood (no. 1425), At-Tirmidhee (no. 464), An-Nasaa'ee (3/248) and Ibn Maajah (no. 1178). Its chain is authentic, as has been stated by the late Shaikh, Ahmad Shaakir 3s in his notes to *Sunan At-Tirmidhee.*

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[47] We do not use *Al-Qadaa'* and *Al-Qadr* of Allaah as an excuse for us to abandon following His commandments and avoiding His prohibitions.[92] Rather, we are obligated to believe in and know that with Allaah is the proof by His revealing of the Books and His sending of the Messengers. Allaah says:

"In order that mankind shall have no excuse against Allaah after the (coming of) Messengers." [93]

[48] We know that Allaah, may He be Blessed and Exalted, did not command or forbid except that which is able to be acted upon or abandoned. He did not force anyone to commit acts of disobedience nor did He compel anyone to abandon obeying Him. Allaah, the Most High says:

"Allaah has not given any soul a responsibility, except that He has given it the ability (to carry out that responsibility)."[94]

And Allaah says:
"So fear Allaah as much as you are able."
And Allaah says:

[92] The issue of *Al-Qadr* is not an excuse for a Muslim to remain a sinner. Consequently when Muslims are told to stop sinning, some of them say: "Allaah has written that I go to Hell, so it doesn't matter if I sin or not," This is an untrue statement, since no one knows what Allaah has written for anyone, unless it is found in the Book of Allaah or the Sunnah of His Messenger صلى الله عليه وسلم. Furthermore, Allaah attributes each deed to the servant performing it and He places it as something that that individual has earned for himself. Allaah says: **"This Day, every person shall be recompensed for what he earned."** (Surah Ghaafir: 17] If one did not have a choice in doing a deed, then Allaah would not have attributed the deed to him. Thus, Allaah frees Himself from the deed and informs us that it is something that one earns for himself. So how can he blame Allaah's predestination *(Al-Qadr}* for his own actions? [w] Surat-un-Nisaa[1]: 165
[94] Surat-ul-Baqarah: 286
[95] Surat-ut-Taghaabun: 16

"This Day every person shall be recompensed for what he earned. There will be no injustice (upon anybody in their judgement) on that Day." [96]

[491 This indicates that every servant possesses actions and earnings. He will be recompensed for his good deeds with reward and for his bad deeds with punishment. This will occur by the execution *(Al-Qadaa[1])* and the preordainment *(Al-Qadr)* of Allaah.

FAITH *(EEMAAN)* IS SPEECH AND ACTION

[50] *Eemaan* (Faith) is a statement of the tongue, an action of the limbs and a belief of the heart.*[7] It increases with obedience and decreases with disobedience.

[511 Allaah says: **"And they were commanded not, but that they should worship Allaah, making the Religion sincere to Him, worshiping none but Him alone, and perform prayer, and give** *Zakaah,* **and that is the right religion."** [98]

Thus He has placed the worship of Allaah, the sincerity of the heart, the establishment of prayer and the giving of *Zakaah,* all as being from the Religion (i.e. *Eemaan).*

[52] And the Prophet H said: *"Eemaan* consists **of more than sixty branches. The highest of them is to testify that** *Laa Ilaaha Ilia Allaah* (None **has the right to be** worshipped **except**

[96] Surah Ghaafir: 17
[97] This is a detailed and correct definition for the word *Eemaan*. It has only been specified in this manner because many Muslims have begun to claim that *Eemaan* is just something pertaining to the heart. Thus, no action is required on their part from prayer, *Zakaah* and their likes. This understanding is false and in contradiction to the way of the Salaf.
[9S] Surat-ul-Bayyinah (98): 5

Allaah). And the lowest of them is removing a harmful object the road." [99]

[53] Thus he صلى الله عليه وسلم$ placed speech and action as part of *Eemaan* (Faith).[100] Allaah says:

"As **for those who believe, it has increased their *Eemaan*."** [101]

And He says:
"That they may grow more in Faith, along with their (present) *Eemaan*." [102]

[54] The Messenger of Allaah صلى الله عليه وسلم said: **"Whosoever says: *'Laa llaaha Ilia Allaah'* and he has in his heart *Eemaan* the weight of a wheat grain, or a mustard's seed or an atom, will be extracted from the Hellfire."** [l03]

Thus he صلى الله عليه وسلم has placed *Eemaan* in different levels. [104]

FAITH IN EVERYTHING THAT THE MESSENGER HAS INFORMED OF

[55] We are obligated to have Faith in everything that the Prophet صلى الله عليه وسلم informed of, in what was authentically attributed to him through reports, whether we witnessed it or it was hidden from us. We know that it is a reality and the truth. This is the same in regards to

[99] *Saheeh* - Reported by Muslim in his Saheeh (no. 35) hi the Book of Faith. It is also in Saheeh Al-Bukhaaree (no, 9).
[100] In the aforementioned hadeeth, there is proof that *Eemaan* consists of the statement of the tongue, such as saying *Laa llaaha Ilia Allaah,* and the action of the limbs, such as removing a harmful object from the road.
[101] Surat-ut-Tawbah: 124
[102] Surat-ul-Fath: 4
[103] *Saheeh* - Reported in Saheeh Al-Bukhaaree: Book of Faith (no. 44) and Saheeh Muslim: Book of Faith (no. 193)
[104] *Eemaan* increases and decreases and is of various levels according to one's belief and actions.

whether we comprehend it or we do not understand it. We do not go above the reality (i.e. literalness) of its meaning, such as the hadeeth concerning the *Israa* and the *Mi'raaj.*[105] It occurred (while the Prophet صلى الله عليه وسلم was) in a state of wakefulness, and not in a dream, for indeed the Quraish denied it and considered it something incredible. And they did not use to deny dreams.

[56] Another example of that, is when the angel of death approached Moosaa in order to take his soul. He (Moosaa) struck him and gouged his eye, so he returned to his Lord who gave him his eye back.[106]

[57] Another example of that: are the signs of the Hour, such as the emergence of the Dajjaal[107], the descent of 'Eesaa Ibn Maryam and his killing him (Dajjaal)[108], the emergence of Ya'jooj and

[105] See Saheeh Al-Bukhaaree (no. 3207 and 3887) and Saheeh Muslim (no. 164)
[106] This hadeeth is reported in the Saheeh of Al-Bukhaaree (no. 3407) in the Book of Stories of the Prophets as well as in Muslim's Saheeh: Book of Merits (no. 2372). The wording that occurs in them, is as follows: **"The Angel of Death was sent (in the form of a man) to Moosaa (in order to take his soul). When he approached him, Moosaa struck him and gouged his eye. The angel then returned to Allaah and said: 'You have sent me to a servant who does not wish to die.' Allaah then restored his eye and said: 'Go back and tel] him to place his hand on the back of an ox. He shall have a year for every hair that his hand covers.' So Moosaa said (after hearing this from the angel and doing it): 'O my Lord! Then what?' He said: Then death' He (Moosaa) said: 'Then (let it be) now.' So he asked Altaah to place him deep inside the holy earth, at the length of the toss of a rock."** Then Prophet صلى الله عليه وسلم said: **"If I were there, I would indeed show you his grave by the way near the red-colored sand hill."** [Saheeh Al-Bukhaaree (Eng.: 2/423)]
[107] The Prophet صلى الله عليه وسلم said: **"No prophet was sent except that he warned his nation of the one-eyed liar (Dajjaal). Beware! He is blind in one eye, whereas your Lord is not so! There will be written between his eyes: Kaaf-Faa-Raa (i.e. *Kaafir*)."** [Saheeh Al-Bukhaaree (Eng.: 9/245)]
[108] The descent of 'Eesaa' is established in the Prophet's statement: **"I swear by Allaah, 'Eesaa Ibn Maryam will indeed descend judging (mankind) with justice."** [Saheeh Al-Bukhaaree: Book of Prophets (no. 3448) and Muslim: Book of Faith (no. 155)] 'Eesaa will descend by the white minaret in the east of Damascus, placing his hands upon the wings of two angels. He will then

Ma'jooj'[109], the emergence of the beast"[110], the rising of the sun from the west"[111], and all that is related to that, from what has been authentically reported.

[58] The punishment and pleasure of the grave are true. The Prophet صلى الله عليه وسلم would seek refuge from it (the punishment) and he صلى الله عليه وسلم commanded that it be done in every prayer.[112]

encounter the Muslims and their leader, the Mahdee, and he will kill the Dajjaal by the gate of Ludd. All of this is confirmed in *Ahaadeeth* found in Saheeh Muslim.

[109] The emergence of Ya'jooj and Ma'jooj from their barrier, is confirmed in Ihe Qur'aan. Allaah says: **"Until when Ya'jooj and Ma'jooj are let loose (from their barrier), and they swoop down from every mound. And the true promise (Day of Resurrection) shall draw near."** [Surat-ul-Anbiyaa; 96-97] They are two tribes of people descending from the lineage of Aadam. They were imprisoned in a barrier which was constructed by Dhul-Qarnain as is reported in Surat-ul-Kahf; 93-94. Ya'jooj and Ma'jooj continuously try to penetrate this barrier everyday. Signs that they have been and are still trying to create an opening in the barrier can be seen in the hadeeth of the Prophet صلى الله عليه وسلم in which he informs: **"'Today a hole has been opened in the barrier of Ya'jooj and Ma'jooj, like this, and he** صلى الله عليه وسلم **made a circle with his index finger and thumb."** [Saheeh Al-Bukhaaree: Book of Tribulations (no. 7135) and Muslim: Book of Tribulations (no. 2880)]

[110] Allaah Says: **"And when the word of torment is fulfilled against them, We shall bring out from the earth, a Beast for them, to speak to them because mankind believed not with certainty in Our *Ayaat*."** [Surat-un-Naml: 82] 'Also, the Prophet صلى الله عليه وسلم said: **"Verily the Hour will never be established until you " see ten signs before it..."** and he صلى الله عليه وسلم mentioned from among them: **"The Beast."** ...[Saheeh Muslim: Book of Tribulations (no. 2901)]

[111] The Prophet صلى الله عليه وسلم said: **"The Hour will not be established until the sun rises from the west. And when it rises and the people see it, they will all believe, and that wilt be when: 'No good will it do to a person to believe then, if he believed not before nor earned good (by doing good deeds) through his Faith'** (Surat-ul-Ana'aam: 158)." [Saheeh Al-Bukhaaree: Book of Tafseer (no. ,4636) and Muslim: Book of Faith (no. 157)]

[112] See Saheeh Muslim: Book of Masaajid (no. 590). It is also reported by Al-Bukhaaree in his Saheeh (no. 1049).

[59] The trials of the grave are true. The questioning of Munkar and Nakeer is true.[113] The resurrection after death is true and that will occur when Israafeel blows upon the trumpet.[114]

"And **behold from the graves they will come out quickly to their Lord."** [115]

[60| Mankind will be gathered on the Day of Judgement, barefoot, naked and uncircumcised.[116] They will stop at the final place of standing, until our Prophet صلى الله عليه وسلم intercedes for them and Allaah, Blessed and Exalted, reckons with them. Then the Balances will be set up and the records of deeds will be dispersed onto the right hands and the left hands.

"Then as for him who will be given his record in his right hand, he surely, will receive an easy reckoning. And will return to his family in joy! But whosoever is given his record behind his back (or on his left hand), he will invoke (for his)

[113] The last point as well as this one are established in the long and famous hadeeth of Al-Baraa' Ibn Maalik & reported by Ahmad in his *Muanad* (4/287) and Abu Dawood in his *Sunan* (no. 4753} and it is authentic. As for the hadeeth of the two angels that will question an individual in his grave, the Prophet صلى الله عليه وسلم said: **"When the deceased is put in his grave, two black angels with blue** eyes **come to him. One of them is called Munkar and the other Nakeer, And they will say:..."** [Reported by At-Tirmidhee and authenticated by Shaikh Al- Albaanee in his *Saheeh Al-Jaami']*

[114] Israafeel is one of The angels that holds up the Throne of Allaah. He is specifically assigned with the Trumpet and lays waiting for the command, when he will blow it. The blowing of the trumpet will be twice: One that will cause Ihe living creatures to swoon away and the other to resurrect them.

[115] Surah YaaSeen: 51

[116] The Messenger of Allaah صلى الله عليه وسلم said: **"Indeed you will be gathered barefoot, naked and uncircumcised. (Then he** صلى الله عليه وسلم **recited): 'As we began the first creation, We shall** repeat **it. (It is) a promise binding upon Us. Truly, We shall do it.'** (Surat-ul-Anbiyaa'i 104) **(Then *M* he said) And the first one to be dressed will be Ibraahcem."** [Saheeh Al-Bukhaaree: Book of Prophets (no. 3349) and Saheeh Muslim: Book of Paradise (no. 2760)]

destruction. And he shall enter a blazing Fire and made to taste its burning," [117]

|61] The Balance *(Al-Meezaan)* has two scales and a tongue, by which it will measure the deeds.

"Then those whose Balances (of good deeds) are heavy, they are the successful. And those whose Balances (of good deeds) are light, they are those who lose their own selves, in Hell will they abide." [118]

[62] Our Prophet Muhammad صلى الله عليه وسلم will have the Fountain *(Al-Hawd)* on the Day of Judgement. Its water is whiter than milk and sweeter than honey. Its drinking vessels are as numerous as the stars in the sky. Whosoever drinks a serving from it, then he will 'never thirst again after that.[119]

[63] The Bridge is true. The righteous ones will cross it and the evil ones will fall from it.[120]

[117] Surat-ul-Inshiqaaq: 7-12

[118] Surat-ul-Mu'minoon: 102-103

[119] The Prophet صلى الله عليه وسلم: **"I swear by Allaah that I am indeed looking at my Fountain right now."** [Saheeh Al-Bukhaaree: Book of Riqaaq (no. 6590)] And he £g said: **"The size of my Fountain *(Hawd)* is like (the distance of) what is between Jerusalem and San'aa in Yemen. And its drinking vessels are (as numerous) as the stars in the sky."** [Saheeh Al-Bukhaaree (Eng.:8/582)]

[120] The *Siraat* is a Bridge that will be placed over the Hellfire. Every individual will cross over it as Allaah has stated: **"There is not one of you, except that he will pass over it."** [Surah Maryam: 71] Abu Sa'eed said: **"It has reached me that it (the Bridge) is thinner than the hair and sharper than the sword."** [Saheeh Muslim (no. 186 & 302)] Mankind will pass over it according to their deeds. Thus the believer will pass over it quickly and the evildoers as well as the disbeleivers will fall from it into the Hellfire. The Prophet صلى الله عليه وسلم said: **"The hastening of the people (over the Bridge) will be according to their deeds. And your Prophet صلى الله عليه وسلم will be standing upon the Bridge saying: 'O Allaah, Grant (us) safety! Grant (us) safety!'" (The people will continue crossing) Until the deeds of the servants weaken to the extent that a man**

[64] Our Prophet صلى الله عليه وسلم will intercede for the members of his *ummah* who have entered the Hellfire due to their major sins. Thus they will be extracted from it, due to his صلى الله عليه وسلم interceding, (but only) after having been set ablaze and burned to ashes and charcoal. Then they will enter Paradise due to his interceding,"[121]

[65] There will also be interceding done by the rest of the prophets, believers and angels.[122] Allaah says:

"And they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him." [123]

[66] The intercession of the intercedes will be of no avail to the disbelievers.[124]

[67] Paradise and the Hellfire are two creations that will not cease to exist.[125] Paradise is the abode of the close friends of Allaah and

would come and he would not be able to go across it except by crawling." Saheeh Muslim: Book of Faith (no. 195)]

[121] The Messenger of Allaah صلى الله عليه وسلم said "As **for the inhabitants of the Hellfire -those who are its dwellers - then they will not die therein nor will they be brought to life. They will be a people - (or as he** صلى الله عليه وسلم **said) ~ of which the Hellfire will befall them due to their sins - (or he** صلى الله عليه وسلم **said) — their trespasses. So He will cause them to be mortified intensely until they become ashes. Then they will be granted the intercession."** [Reported by Ahmad in his *Musnad* (3/94) and it is authentic as has been stated by Ibn Katheer]

[122] The Prophet صلى الله عليه وسلم said: **"Then Allaah will say: 'The angels have interceded, the prophets have interceded and the believers have interceded. And there does not remain anyone (left to intercede) except the Most Merciful of those who show mercy (Allaah).' He will then grab a handful from the Fire, extracting from it, a people who never did any good and had (by then) been turned into charcoal."** [Reported in the long hadeeth of Abu Sa'eed Al-Khudree in Saheeh Al-Bukhaaree: Book of Tawheed (no. 7439) and Muslim: Book of Faith (no. 183)]

[123] Surat-ul-Anbiyaa: 28

[124] This is because Allaah says: **"So no intercession of the intercessors will be of any use to them."** [Surat-ul-Mudaththir: 48]

the Hellfire is the place of punishment for His enemies. The inhabitants of Paradise will abide therein (Paradise) forever.

"Verily, the sinful evildoers will be in the torment of **Hell** to abide therein forever. (The torment) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein." [126]

[68] Death will be brought in the form of a beautiful ram and slaughtered between Paradise and Hellfire. Then it will be said: "O inhabitants of Paradise! Eternity for you and no (more) death' And O inhabitants of Hellfire! Eternity for you and no (more) death!"[117]

THE RIGHTS OF THE PROPHET صلى الله عليه وسلم AND HIS COMPANIONS

[125] There are many *Ayaat* that indicate that Paradise and Hellfire will not come to an end. Alkali says; **"Their reward *with their* Lord is the Gardens of 'Adn (Eden), underneath which rivers flow. They will abide therein forever."** ^Surat-ul-Bayyinah: 8] And He says concerning the Hellfire: **"Verily, Allaah has cursed the disbelievers and prepared for them a flaming Fire. Wherein they will abide forever."** [Surat-ul-Ahzaab: 64-65] Imaam As-Sana'aanee *-Ss* has written a book called *Raf'-ui-Astaar,* in which he refutes those who claim that the two creations of Paradise and Hell will come to an end.

[116] Surat-uz-Zukhruf: 74-75

[127] Abu Sa'eed Al-Khudree *• reported that the Prophet *n* said: **"Death will be brought in the form of a beautiful ram. Then a caller will announce: 'O inhabitants of Paradise![1] Thereupon, they will stretch their necks and look carefully. He (the caller) will then say: 'Do you know what this is?' They will all say: 'Yes, this is Death.' By then all of fhem will have seen it. Then he will call: 'O inhabitants of Hellfire!' Thereupon, they will stretch their necks and look carefully. He {the caller) will then say: 'Do you know what this is?' They will all say: 'Yes, this is Death.' By then all of them will have seen it. Thereafter, the ram (Death) will be slaughtered and he (the caller) will say: 'O inhabitants of Paradise! Eternity for you and no (more) death! And O inhabitants of Hellfire! Eternity for you and no (more) death!'"** [Saheeh Al-Bukhaaree: Book of Tafseer (no. 4730)]

[69] Muhammad is the Messenger of Allaah صلى الله عليه وسلم, the seal of the Prophets and the leader of those who are sent by Allaah. The belief of the servant is not correct until he believes in his 3fe message and bears witness to his prophethood. And mankind will not be judged on the Day of Judgement except with his $$ intercession. No nation will enter Paradise, until his ^ nation has entered it previously.[128]

[701 He is the possessor of the banner of praise [129], the most praiseworthy station *(Al~Maqaam-ul-Mahmood)* and the established Fountain *(Al-Hawd)*. He is the leader of the prophets, their spokesman and the one who possesses their intercession.[130] His *3&* nation is the best of nations and his companions are the best of those who accompanied the prophets, may the peace of Allaah be upon them. [131]

171] The best of the Prophet's nation was Abu Bakr As-Sideeq, then 'Umar Al-Faarooq, then 'Uthmaan Dhun-Noorain, and then 'Alee, al-Murtadee. May Allaah be pleased with all of them. This

[128] This is based on the generality of the Prophet's statement: **"We are the last (of nations), while being the first to be judged before (the rest of) the creatures."** [Saheeh Muslim: Book of Jumu'ah (no. 856)]

[129] The Messenger of Allaah صلى الله عليه وسلم said: **"I will be the leader of the son of Adam on the Day of Judgement, and I do not say this to boast. In my hand will be the banner of praise and 1 do not say this to boast. And there will not be a prophet from (the lineage of) Aadam nor his like on that Day except (that he will be) below my banner..."** [Reported by At-Tirmidhee (no. 3148) and Ibn Maajah (no. 4308). Al-Albaanee declared it saheeh in his *As-Saheehah* (no. 1571)]

[130] The Prophet صلى الله عليه وسلم said: **"When it will be the Day of Judgement, I shall be the Imaam (leader) of the Prophets, their spokesman and the possessor of their intercession, and I do not say this to boast."** [A hasan hadeeth reported by Ahmad (5/137), At-Tirmidhee no. 3615) and Al-Haakim (1/71). Al-Albaanee authenticated it in his checking of *Mishkaat-ul-Masaabeeh* (no. 5768)]

[131] The Sahaabah are the best of all mankind, due to the Prophet's statement: **"The best of people are my companions."** [Saheeh Al-Bukhaaree: Book of the Merits of the Companions (no. 3651) and Muslim: Book of Merits of the Companions (no. 2533)]

is due to what has heen reported on 'Abdullaah Ibn 'UmiT <4b(thul he said: **"We used to say, while the Prophet was alive: 'The best of this nation after its Prophet ^ is Abu Bakr, then 'Umar, then 'Uthmaan, then** 'Alee.' **This would reach the Prophet & and he would not** oppose it." [132]

[72] It is authentically reported on 'Alee & that he said: **"The best of this nation after its Prophet صلى الله عليه وسلم is Abu Bakr, then 'Umar. And if you wished, I would have named the third."** [133]

[73] Abu Ad-Dardaa reported that the Prophet صلى الله عليه وسلم said: **"The sun does not rise nor does it set upon anyone better, after the prophets and the messengers, than Abu Bakr."** [134]

[74] He (Abu Bakr) was the most deserving of the *Khilaafah* from all of the creation, after the Prophet صلى الله عليه وسلم due to his merits, his precedence, and also due to the Prophet's preference of him to lead the prayer over the rest of his companions, may Allaah be pleased with them. It is also due to the unity in agreement of the

[03] Ibn 'Umar said: **"We used to say, while the Messenger of Allaah was alive: The best of the Prophet's ummah after him صلى الله عليه وسلم,** ***is*** **Abu Bakr, then 'Umar, then 'Ulhmaan."** [Reported by At-Tirmidhee (no. 3707), Abu Dawood (no. 4628), and Ibn Abee 'Aasim in his book *As-Sunnah* (no. 1190). Al-Albaanee graded it *saheeh* in his checking to *As-Sunnah* (2/567)] The addition of the Prophet's silent approval of such statement is authentically confirmed in Ibn Abee 'Aasim's *As-Sunnah,* also, with die words: **"The Prophet صلى الله عليه وسلم would hear that and he would not oppose it."** There is no mention of 'Alee in these reports, however, the scholars have agreed of his superiority and succession after Abu Bakr, 'Umar and 'Uthmaan based on various reports stating his precedence.

[133] ***Saheeh*** - Reported by Ahmad in his *Musnad* (1/106, 110), At-Tirmidhee (3615), Ibn Maajah (no. 4314) and Al-Haakim in his *Al-Mustadrak* (1/71). It was authenticated by Adh-Dhahabee and in recent times by Shaikh Al-Albaanee in his checking of *Mishkaat-ul-Masaabeeh* (5768).

[134] *Da'eef* - Reported by Ahmad in *Fadaa'il-us-Sahaabah* (no. 135) and Ibn Abee 'Aasim in *As-Sunnah* (no. 1224) and it is weak as has been stated by Al-Haafidh Al-Haithamee tte in his *Mujama'* (9/44).

companions upon his precedence and the oath of allegiance to him. And it is not for Allaah to unite them in agreement upon an error.

[75] Then after him was 'Umar due to his merits and Abu Bakr's empowering it to him.

(76] Then 'Uthmaan due to the preference of him by the members of the governing council.[135]

[77J Then 'Alee, due to his merits and the unanimous agreement of the people of his time upon it. [136]

[78] These are the rightly guided *Khaleefahs*. They are the ones whom the Messenger of Allaah صلى الله عليه وسلم said of them: **"Stick to my Sunnah and the Sunn ah of the rightly-guided *Khaleefahs* (who will come) after me. Bite onto it (the Sunnah) with your molar teeth."** [137]

[79] The Prophet صلى الله عليه وسلم said: "The Khilaafah will endure for forty years after me." [l38] The last part of it occurred ^ith the *Khilaafah* of 'Alee, may Allaah be pleased with him.

[135] After the murder and martyrdom of 'Umar Ibn Al-Khattaab, 'Uthmaan assumed the position of *Kkaleefah*. This was due to all his merits and because he was elected by the governing council of his time, which consisted of 'Alee, 'Uthmaan, Sa'ad, Talha, Zubair and Dhu 'Awf. And no one opposed his being the *Khaleefah*.

[136] 'Alee assumed leadership of the Muslim ummah after the brutal murder of 'Uthmaan .He followed him in succession, due to his many virtues and also because the Muslims unanimously agreed to his superiority at that lime. [117] ***Saheeh*** - The checking to this hadeeth had been stated previously under footnote no. 18, so refer to it.

[138] ***Saheeh*** - Reported by Abu Dawood (no. 4646 and 4647), At-Tirmidhee (no. 2226), An-Nasaa'ee in *Fadaa'il-us-Sahaabah* (no. 52), Al-Haakim (3/71), Ahmad in his *Musnad* (5/220), Ibn Hibbaan (no. 1534) and many others. It was declared saheeh by many scholars including Imaam Ahmad, Ibn Taimiyyah, Al-Haakim, Ibn Hibbaan and Al-Haafidh bn Hajr, See AUAlbaanee's *As-Saheehah* (no. 459) for his refutation of those who claim tine nadeeth to be weak.

[801 We bear witness that the ten individuals will be in Paradise, just as the Prophet صلى الله عليه وسلم testified to it. He صلى الله عليه وسلم said: **"Abu Bakr is in Paradise. 'Umar is in Paradise. 'Uthmaan is in Paradise. 'Alee is in Paradise. Talha is in Paradise. Az-Zubair is in Paradise.** Sa'ad is **in Paradise. Sa'eed is in Paradise. 'Abd-ur-Rahmaau Ibn 'Awf is in Paradise. Abu 'Ubaidah Ibn Al-Jarraah is in Paradise."** [139]

[81] As for everyone else whom the Prophet صلى الله عليه وسلم has testified will be in Paradise, then we bear witness to that (also). This is as is found in his صلى الله عليه وسلم statement: **"Al-Hasan and Al-Husain are the (two) leaders of the youth in Paradise."** [140] And his صلى الله عليه وسلم statement to Thaabit Ibn Qais: **"Indeed, he (Thaabit) is from the inhabitants of Paradise."** [141]

|82J We do not ascertain for anyone from the people of the Qiblah (Muslims), that they will be in Paradise or the Hellfire, except for the ones whom the Messenger صلى الله عليه وسلم has ascertained it for.[142]

[139] The Prophet صلى الله عليه وسلم said: **"Abu Bakr is in Paradise. 'Umar is in Paradise. 'Uthmaan is in Paradise. 'Alee is in Paradise. Tatha is in Paradise. Az- Zubair is in Paradise. 'Abd-ur-Rahmaan Ibn 'Awf is in Paradise. Sa'ad Ibn Abee Waqqaas is in Paradise. Sa'eed Ibn Zaid is in Paradise. And Abu 'Ubaidah Ibn Al-Jarraah is in Paradise."** [Reported by Abu Dawood (no. 4649), At-Tirmidhee (no. 3748), Ibn Maajah (no. 134) and many others. Al- Albaanee declared it *saheek* in *Al-Jaami '-us-Sagkeer (no.* 4010)]

[140] ***Saheeh*** - Reported by At-Tirmidhee (no. 3768), Ahmad (3/166), An-Nasaa'ee in *Al-Kubraa* (3/390) and others. At-Tirmidhee graded it *"hasan saheeh"* and Al-Albaanee agreed with him in his *As-Saheehak* (no. 796).

[141] This hadeeth is authentic upon the Prophet صلى الله عليه وسلم with his words to Thaabit Bin Qais <$=: **"Verily, you are not from among the inhabitants of the Hellfire, but rather, you are from among the inhabitants of Paradise,"** [Saheeh Al-Bukhaaree: Book of Manaaqib(no. 3613) and Muslim: Book of Faith (no.119)]

[142] As for those whom we have specifically been informed that their destination is Paradise or the Hellfire, then we must confirm it for them, such as Paradise for Abu Bakr, 'Umar, 'Uthmaan and 'Alee, may Allaah be pleased with all of them, and the Hellfire for Abu Lahab and his wife, as has been stated by Allaah in Surat-ul-Lahab.

However, we wish well for the good-doer and we wish bad for the evil-doer.[143]

[83] We do not declare anyone from the people of our Qiblah (Muslims) as a disbeliever due to a sin nor do we cast him out of the fold of Islaam based on a deed,[144]

[84] We hold that the *Hajj* and the *Jihaad* are everlasting along with obedience to every leader *(Imaam),* whether he be righteous or evil.[145] And praying behind them, is permissible.[146]

[145] It is not for anyone to say that a specific individual will enter Paradise due to his good deeds, unless there is a direct text from the Qur'aan and the Sunnah to support it. This is because Allaah knows best in what condition an individual will end up in. It is possible he will do the deeds of one who is headed for Paradise but at the point of his death, he calls on other than Allaah and thus ends up being thrown into the Hellfire. Anas Ibn Maalik * reported that the Messenger of Allaah ^ said: **"Do not be content with the anyone's action, until you see (in what condition) he ends up."** *[Musnad Ahmad* and *As-Sunnah* of Ibn Abee 'Aasim (no. 347-353). Al-Albaanee authenticated it in *As-Saheehah(no.* 1334)

[14J] A Muslim is not considered a disbeliever due to a major sin he may have committed, even if he does not repent from it. It was the view of one of the deviant sects, the Khawaarij, that anyone that committed a major sin, such as fornication and stealing, left the fold of Islaam. The correct view is that this type of Muslim is a sinner and not a disbeliever.

[145] Obedience to the Muslim leader, whether he is the *Khaleefah* or the leader of a community, is obligatory due to Allaah's statement: **"O you who believe! Obey Allaah and obey the Messenger *j&* and those who are in authority."** [Surat-un-Nisaa: 59] The Messenger of Allaah صلى الله عليه وسلم said: **"Hearing and obeying is (obligatory) upon the Muslim, in that which he likes and dislikes, as long as he is not commanded with the disobedience (of Allaah). So if he is commanded to commit disobedience, then there is no hearing and obeying."** [Saheeh Al-Bukhaaree: Book of Rulings (no. 7144) and Muslim: Book of Leadership (no. 1839)]

[146] There is no harm in praying behind an evil leader, so long as his evil does not take him out of Islaam, such as committing Shirk. This is because refusing to pray behind him constitutes opposing the leadership and raising dissension amongst the Muslims, against him. The Sahaabah used to pray behind Yoosuf Al-Hajaaj, who was an oppressive ruler at their time. They saw it as being

[85] Anas reported that the Prophet صلى الله عليه وسلم **said: "Three things are from the essence *of Eemaan:* Refraining from whosoever says: La *Ilaaha Illa Allaah'*. We do not declare him a disbeliever due to a sin (he may have committed) nor do we cast him out of Islaam due to an action. The *Jihaad* is everlasting from the time that Allaah sent me to the time when the last part of my *ummah* fights the Dajjaal. The oppression of a tyrant cannot destroy it nor can the justice of the righteous leader. And (the third is) the belief in *Al-Qadr* (Divine Preordainment)."** [147]

[86] From the Sunnah is: Loyalty to the Sahaabah, love for them, mentioning their good qualities, showing mercy and kindness to them and asking forgiveness for them. (Also) refraining from mentioning their bad qualities and what they differed in, believing in their virtues and acknowledging their superiority.[148] Allaah says:

permissible, even though he (AUHajaaj) used to commit major sins, such as killing Muslims, many of whom included the Sahaabah.

[147] ***Da'eef-*** Abu Dawood (no. 2532), Abu 'Ubaid Al-Qaasim Ibn Salaam * in his book *Al-Eemaan* (pg. 47). In its chain is Yazeed Ibn Abee Nushbah who is unknown, as occurs in *At-Taqreeb*. Al-Haafidh Al-Mundhiree 36 declared this hadeeth weak in his abridgement of *Sunan Abu Dawood* (3/380) due to this reason.

[I4S] It is forbidden to revile the companions in any way whatsoever. Some revilement consists of disbelief, such as when someone pronounces that one of (hem was a disbeliever, or when he curses an aspect of Iheir Religion, according to one of the two scholarly opinions. In this case he is a disbeliever for he is denying what Allaah has stated in the Qur'aan about them. As for cursing them and accusing them falsely, without affecting their Religion, such as saying they were lazy, cowardly, elc., then this is not disbelief, but rather a great sin. As for refraining from speaking badly about them and mentioning their mistakes, then it is obligatory due to the Prophet's £g statement; **"When my companions are mentioned then withhold!"** [Reported by At-Tabaraanee and authenticated by Al-Albaanee in his *As-Saheehah* (no. 34)] Also, the Prophet *M* said: **"Whosoever abuses my companions, then the curse of Allaah, His angels and the whole of mankind is upon him."** [A *hasan* hadeeth reported by At-Tabaraanee and mentioned by Al-Albaanee in his *As-Saheehah* (no. 2340)]

"And those *(Ansaar)* who came after them *(Muhaajiroon)* say: 'Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed.'" [149]

And Allaah says:

"Muhammad is the Messenger of Allaah. And those who are with him (i.e. Sahaabah) are severe against the disbelievers, and merciful among themselves." [150]

[87] The Prophet صلى الله عليه وسلم said: **"Do not revile my companions, for indeed if one of you were to give in charity the equivalent of mount Uhud in gold, it would not reach a *mudd* (handful) of one of them, nor even half of** it."[151]

[88] From the Sunnah is: Contentment with the wives of the Messenger of Allaah صلى الله عليه وسلم, the Mothers of the Believers, the purified ones. They are exempted from every type of evil. The best of them was Khadeejah Bint Khuwailid and 'Aa'isha Bint As-Sideeq, whom Allaah absolved from guilt in His Book. She ('Aa'isha) is the wife of the Prophet صلى الله عليه وسلم in this world and the next. Whosoever discards her from what Allaah has absolved her from, has disbelieved in Allaah, the Most Great.[152]

[149] Surat-ul-Hashr: 10

[150] Surat-ul-Fath: 29

[151] *Safieeh* - Reported by Al-Bukhaaree in his Saheeh: Book of Merits of the Companions (no. 3673) and Saheeh Muslim: Book of Merits of the Companions (no. 2541)

[152] Allaah's absolvement of 'Aa'isha and His clearing her from any form of doubt or sin, that was caused during the incident of the *Ifk* (Great Lie), in which she was accused of adultery, is confirmed in His Glorious Book in Surat-un-Noor. To say that she, is guilty of such a crime is disbelief in Allaah, for it is a denial of what Allaah has stated in Surat-un-Noor (See verses 24: 11-20).

[89] Mu'awiyah is the Uncle of the Believers and one of those who wrote down the revelation of Allaah.[153] He was one of the Khaleefahs of the Muslims, may Allaah be pleased with him.

[90] From the Sunnah is: Hearing and obeying the Muslim leaders and the *Khaleefahs (Ameer-ul-Mu'mineen),* the righteous from among them, as well as the evil.[154] This is so long as they do not command towards the disobedience of Allaah, for indeed, there is no obedience to anyone if it involves disobedience to Allaah.[155]

[91] It is obligatory to obey whomsoever is given the *Khilaafah* while tbe people agree and are pleased with it, as well as (to obey) the one who fought against the people till he became the *Khateefah* and was proclaimed *"Ameer-ul-Mu'mineen".* Opposing him, setting out (in battle) against him and sowing the seeds of. dissension amongst the Muslims (against him) is forbidden.[156]

[131] He is Mu'awiyah Ibn Abee Sufyaan jfe, one of the righteous *Khaleefahs* of this *ummah.* Ibn Qudaamah as has called him "Uncle of the Believers" because he was the brother of Umm Habeebah sge, who was one of the Prophet's •& wives. He died in the year 60H.

[154] Hudaifah *£,* reported that the Messenger of Allaah صلى الله عليه وسلم said: **"There will come (upon you) leaders who will not follow my guidance nor ivill the)' follow my Sunnah. And there will be from among them, men who will have hearts of devils in bodies of humans."** He (Hudaifah) said: "What shall I do, O Messenger of Allaah صلى الله عليه وسلم if I should reach that?" He صلى الله عليه وسلم said: **"You should hear and obey the ruler. Even if he whips your back and takes your wealth, then (you must) still hear and obey (him)."** [Saheeh Muslim: no. 4554]

[155] This last statement is based on the hadeeth of the Prophet صلى الله عليه وسلم: **"There is no obedience to the creation, in disobedience to the Creator. Obedience is only in what is good."** [Saheeh Muslim: no. 1022]

[156] Opposing and raising the Muslims against the leader is forbidden, regardless if the leader is evil or righteous. 'Ubaadah Ibn As-Saamat said: **"We gave the oalb of allegiance to the Messenger t>{ Allaah 3s that we would hear and obey in matters that we liked and matters that we disliked, and in things that were hard upon us and things that were** easy **upon us and those things which we desired. And that we would not oppose the authority of the leaders unless we notice him having open disbelief for which we would have a proof with us from Allaah (against him)."** [Saheeh Al-Bukhaaree: Book of **Tribulations (no. 7055) and Saheeh Muslim: Book of Leadership (no. 1709)]**

[92] From the Sunnah is: Abandoning the people of innovations and distancing oneself from them[157], abandoning arguing and disputing in regards to the Religion[158], abandoning looking into the books of the innovators and paying attention to them. And every newly invented mailer in the Religion is an innovation.

[93] Everyone who attributes himself with something other than Islaam and the Sunnah is an innovator, such as the *Raafidah,* the *Jahmiyyah,* the *Khawaarij,* the *Qadariyyah,* the *Murji'ah,* the *Mu'atazilah,* the *Karaamiyyah,* the *Kulaabiyyah* and those similar to them. These are sects of misguidance and groups of innovation. May Allaah grant us refuge from them.

[94] In respect to an Imaam, concerning the (differing in the) issues of the Religion, such as the four schools of thought, then it is not blameworthy.[159] For indeed, differing concerning the issues of the Religion is a mercy and those who differ in it are praiseworthy in their differences.[160] They will be rewarded for their *Ijtihaad.* Their

[157] It is not permissible for a Muslim to engage and interact with innovators. Allaah says: **"You will not find any people who believe in Allaah and the Last Day, making friendship with those who oppose Allaah and His Messenger** صلى الله عليه وسلم," [Surat-ul-Mujaadilah: 22] Al-Fudail Ibn 'lyaad - jss said: "I met the best of people, all of whom, were people of the Sunnah. And they used to forbid (others) from accompanying the people of innovation." *[Shark Usool 'Itiqaud AM-is-Sunnah:* no, 267]

[158] Allaah says: **"None dispute concerning the *Ayaat* of Allaah except those who disbelieve"** [Surah Ghaafir: 4] And the Messenger of Allaah jg said: "A **people never went astray after being upon guidance, except by disputing."** [An authentic hadeeth reported by At-Tirmidhee]

[159] What is meant here, is that there is no blame to be placed upon the scholars , such as the four Imaams, for their differing in the issues of the Religion that are not related to Belief, such as ablution, prayer, and their likes.

[160] This point is not a commendation for disagreement, for indeed coming to agreement is better. The author as is only making such a statement to absolve blame from these righteous scholars in their differences, for indeed each of them is praiseworthy for his Ijtihaad (exertion towards deriving a ruling) even though he may not have attained the truth by it. As for the hadeeth attributed to the

differing is a vast mercy and **their** agreement is **a conclusive** evidence.

[95] We ask Allaah that He protect us from innovations *and fitnah* and that He cause us to live upon Islaam and the Sunnah. And that He make us from among those who follow the Messenger of Allaah ^ in their lives, and that He resurrect us in his company after death, by His mercy and His grace, Ameen.

This is the last of the Creed. All praise is due to Allaah, alone. And may Allaah send His peace and blessings upon our leader Muhammad, his family and his companions.

تمت

Prophet صلى الله عليه وسلم: **"Disagreement in my ummah is a mercy"**, then it is fabricated. Rather, it has no source in any acceptable book of hadeeth nor can the scholars find a chain of narration for it, whether weak, authentic or fabricated. See Al-Albaanee's discussion of this hadeeth in his *Ad-Da 'eefah* (no. 58-62).